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## Evangelical Visitor - December 04, 1944 Vol. LVII. No. 25.

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# “I Know”

Exodus 3:7

*I know thy sorrow, child, I know it well,  
Thou need'st not try with broken voice  
to tell.  
Just let me lay thy head here on My  
breast,  
And find here sweetest comfort, perfect  
rest.  
Thou need'st not bear the burden, child  
thyself—  
I yearn to take it all upon myself;  
Then trust it all to me today—tomor-  
row—  
Yes, e'en forever, for I know thy sor-  
row.*

*Long years I planned it all for thee,  
Prepared it that thou might'st find need  
of me.  
Without it, child, thou would'st not come  
to find  
This place of comfort in this love of  
mine.  
Hads't thou no sorrow, like this for me to  
bear,  
Thou would'st not feel the need of my  
strong care.  
But in thy weaknes thou didn't come to  
me,  
And thus, through this, my plan, I have  
won thee.*

*I know thy sorrow and I love thee more,  
Because for such as thee I came and  
bore  
The wrong, the shame, the pain of Cal-  
vary,  
That I might comfort give to such as  
thee.  
So, resting here my child, thy hand in  
mine.  
Thy sorrow, to my care, today resign.  
Dread not that some new care will come  
tomorrow—  
What does it matter?—I know all thy  
sorrow.*

*And I will gladly take it all for thee,  
If only thou wilt trust it all to me;  
Thou need'st not stir, but in my love lie  
still,  
And learn the sweetness of my Father's  
will.  
That will has only planned it for the  
best,  
So, knowing this, lie still and sweetly  
rest.  
Trust Me—The future shall not bring to  
thee—  
But what will bring thee closer still to  
Me.*

—Selected.



# RELIEF AND SERVICE COMMITTEE

## RELIEF NOTES

### Two Workers Reach Destination in Middle East

Two additional Mennonite relief workers, S. Floyd Pannabecker and Henry Detwiler, have arrived in the Egypt area. According to the cable received they arrived in Cairo on November 10. They left the Akron Headquarters the first week in October.

### Worker Arrives in Africa Via Air

Ervin Hooley, traveling to Egypt by indirect air route, succeeded in obtaining passage from Brazil to some point in West Africa, likely Nigeria. A letter written from Africa, November 2, reminisces, "I certainly have been blessed with wonderfully nice traveling companions—missionaries going to various places in Africa."

### New Appointees for Middle East

Marie Brunk, Washington, D. C., who has been engaged in research and writing, and Barbara Zuercher, Dalton, Ohio, a graduate in religious education, have been appointed to serve as Mennonite relief workers in the Middle East.

### Educational Program at Refugee Camp

Samuel Yoder, directing the educational program at the El Shatt camp in Egypt, relates his experiences in a recent letter:

"Just now I am pushing the making of desks for the school tents. They are greatly needed. Our work shops make them out of 2x4's (what we can get) and orange crating. I am also introducing table tennis and horseshoe pitching. . . . We are in great need of nature magazines and pictures; we get mostly war propaganda materials. Yugoslav printed matter is very scarce, and what we do get is not of good content, I fear. Just today I got a shipment of gospels and a few New Testaments in Yugoslav from the British and Foreign Bible Society. But they are to be distributed through the padre, and I doubt that he will welcome them. I shall see what I can do about it in the morning. These folk are very nearly 100 percent Roman Catholic."

### Arrival of Relief Clothing in Egypt Heartening

Nancy Hernley writes that the arrival of the ten tons of clothing from the Akron Collection Center not only resulted in relieving the needs for clothing among the refugees but also boosted the morale of the relief workers. In the Tolumat camp hospital, where Sister Hernley and Dr. Richard Yoder are working, the shipment supplied much needed gowns, dresses, baby clothing and other items. Dr. Yoder, according to this letter, has now taken over the baby clinic and milk station when the Yugoslav doctor was suddenly granted permission to leave for America.

## C. P. S. NOTES

### Unit in Mississippi to Open

Authorization has been received for the opening of a camp under Mennonite administration at Biloxi, Mississippi. The project will be in public health service consisting of sanitary measures for the eradication of hookworm. Mennonite men have been serving for a bit over a year in a similar project at Mulberry, Florida. The unit at Biloxi will begin with a strength of twenty-five men.

### Academic Credit in CPS

An arrangement whereby CPS men might secure college and high school credit for pursuing educational work while in camp has been proposed for quite some time and has finally been completed. Courses will be offered and evaluated through a central committee composed of faculty members from Mennonite and Brethren in Christ schools. Roy Umble, educational director at Denison camp, has been appointed to act as liaison between this committee and the men in camps and units. While this plan will make academic credit possible for CPS men, it will also establish a closer connection between the church schools and camps.

### CPS Briefs

The men at the Mulberry, Florida Unit celebrated recently the installation by CPS of the one-thousandth sanitary pit privy in Polk County. This amount of work was done in approximately a 13-month period of time. It provided sanitary sewage disposal for about 5,000 people and eliminated considerable hookworm contamination.

Small relief-training classes have been organized at the Farnhurst, Delaware, and Staunton, Virginia hospital units and at the Hill City, South Dakota camp. Courses and work are planned by the Relief Research Section at the Akron Office.

## CANADIAN NOTES

By an order passed by the Canadian Government in April, 1943, conscientious objectors were to be directed by mobilization boards to "employment where their service could be utilized to the best advantage in the national interests." Because of the shortage of farm labor and because the majority of C.O.'s were from farms, agricultural work was substituted for work in the alternative service work camps (A.S.W.). Not only have C.O. inductees after the passage of this order been sent into agriculture but many of the men in the camps have returned to their home provinces.

The Wartime Information Board, Ottawa, in a *Reference Paper*, May 25, 1944, gives the following information concerning Canadian C.O.'s:

"In a total of 8,858 conscientious objectors postponed more than 5,160 were working on farms as of December 31, 1943. The order provided that postponed conscientious objectors in agriculture should be put under contract with their employers. The farmers were to pay \$25 a month plus board and lodging to each conscientious objector employed, and the difference between this and the going wage to be paid to the Canadian Red Cross."

### M.C.C. — C.P.S. BY PROJECT

A breakdown of the project on which the men in MCC camps are working, as of September 30, 1944, is as follows:

Soil Conservation Service .....	828
Mental Hospitals .....	707
Forest Service .....	529
National Park Service .....	405
Dairy Farm Service .....	282
Bureau of Reclamation .....	166
Farm Security Administration .....	136
Dairy Herd Testers .....	88
Training Schools .....	71
Agricultural Experiment Stations .....	61
Public Health Service .....	30
Foreign Relief Units .....	25
<b>TOTAL .....</b>	<b>3328</b>

## OUR CLOTHING RELIEF PROGRAM

A new folder, CLOTHING FOR RELIEF, has recently come off the press and has been mailed to the pastors of all the churches. Sufficient copies have been mailed for each family to receive at least one. If you have not received a copy ask your pastor for one or send your request to the Mennonite Central Committee at Akron. The folder briefly presents the needs for clothing and makes a number of suggestions about contributing clothing.

A very large amount of excellent work in the clothing program has been performed by the sisters in our churches. For the Greek War Relief Association, 51,253 cut garments for children were contracted. Most of this work has been completed by this time and many of the garments are already on their way to Greece. In the past several months ten tons of relief clothing were sent to the Middle East for the refugees in Egypt, and six tons were sent to France. At the time of this writing the clothing collection center at Newton, Kans., is preparing on the average of a ton a week, and the Akron center baled five tons for the month of October. All these efforts represent a tremendous amount of work on the part of the sisters of our church and great appreciation is due to them and the Lord for this service and these contributions.

Throughout the winter months an effort will be made to collect and process large amounts of clothing against the day when the call will come from Europe for unlimited amounts of relief clothing. Already, at this time of writing, a telegram from England has just arrived stating that twenty tons for Holland and ten tons for France are to be sent immediately. As the doors in France, Belgium, Germany, and Poland open the need will be very great. Even the most we can do will be but a drop in the bucket. No doubt special appeals will be sent to the churches at the time of greatest need, but now is the time to build up a stockpile and to have the clothing ready for shipment when the day of need arrives. The clothing collection centers at Akron, Pennsylvania, Newton, Kansas, and Kitchener, Ontario, will be operating with full-time workers and will be able to process all the clothing our constituency will donate. May the Lord bless us as we labor together in this time of great need and help us to give an effective witness.

## Scriptures On The Wall

- ★ has more readers than a tract, and more chances of being seen.
- ★ is never at fault, never in vain and never out of place anywhere.
- ★ is heavenly, timely advertising, for fleeting, perilous, vexing days.
- ★ is an easy service within reach of all, and with an eternal result.
- ★ should be the zealous aim of colporteurs, Sunday-school teachers, schools, and tract depots.
- ★ should be housewide (pantry to bathroom) for frequent contact.
- ★ should be a daily meditation, not just an idle, fanciful display.
- ★ like calendars, should be replaced annually with a different Bible verse.
- ★ is an excellent gift for the sick—difficult to refuse, or to forget.
- ★ fills a big need in slums and backwoods for color and comfort.

—Samuel W. Tatnall, *The Mountain Press*



## A Question Of Liberty

THE PLEA for tolerance and indulgence toward those who have violated their vows of loyalty to Christ and fidelity to the Church calls for clear thinking on the issues involved. It is true that we must always seek to "restore such an one in the spirit of meekness" employing the divine method as outlined in Matthew 18 in our approach. But it is also true that, if the Church tolerates within its membership every divergence from accepted Biblical doctrines and standards, in a short time she will be no different from the other popular church bodies who have no creed but individual convenience, no god but their own gratification and no law but their own lust.

The argument of religious liberty and freedom of conscience has been grossly misapplied in relation to the individual's obligation to the Church body. There never has been any thought of compelling anyone to accept and practice anything against his own choice. There is in America no state church. There has never been the slightest suggestion of coercing anyone to join any particular body of believers in this country, or of joining any church at all unless he chooses to do so in the full sovereignty of his own free will.

This is not true in certain places in the world, where the writer has been. The Inquisitions of the Dark Ages have their modern counterpart in regimes which I have contacted in person. I have listened in shuddering horror behind carefully closed doors to tales of religious intolerance that rank with the most appalling chapters of Christian martyrdom. And all this has happened in nominally Christian nations. Even worse, it has been perpetrated by the church in the name of Christ.

It is absurd for anyone to attempt an analogy between church discipline which designs to protect the corporate purity and unity of a body of believers, and religious intolerance which seeks by every mode of coercion to force all peoples into a pretended acceptance of certain creeds and religious practices. In America where a very large, almost unlimited, degree of religious freedom is continued, every individual has the choice of a very wide variety of religious groups, and can select from among myriad shades of opinion and combinations of beliefs and practices. There cannot be the remotest approach to coercion of conscience in such religious tolerance.

Let us repudiate once and for all this spurious sentimentalism about forcing of conscience. That is unadulterated nonsense in present-day America. If any person finds himself out of harmony with the group which he had chosen, he re-



mains at perfect liberty to seek a fellowship which concurs with his opinions, or failing to find such a group he may start a sect of his own. There is no limit to the number or variety of religious groups allowable under our Constitution and Government.

Nor is there any law either of God or man, that compels a church body to tolerate within its folds those who are incompatible and incorrigible. A very large degree of sufferance is enjoined, it is true. We are to receive those who are weak in the faith *but not to doubtful disputations*. (Rom. 14:1) And when a minority of dissenters from the accepted principles of a group undertakes to force their dissension on the larger whole, they are violating one of the fundamentals of Christian ethics.

But the matter reaches much farther and deeper than this. When a person becomes a member of a church, at least of most churches, he takes a vow of faithfulness to its teachings and standards. There seems to be an appalling lack of understanding of the implications of such a church vow. We get something of an intimation of its deeper significance in Acts the fifth chapter. The Apostolic Church, soon after Pentecost, more or less generally adopted the practice of having all things common. We have no record that the system was enjoined upon the early church, nor that it was forced upon any individual believer. The strong inference is exactly the contrary. It was a spontaneous movement and purely a matter of personal choosing.

But because the method was pretty generally adopted among the Christians, and seemed to be the accepted thing, Ananias and Sapphira connived in appearing to conform to the group. The sequel is too well known to need repeating. The Apostle Peter laid open the festering core of insincerity and iniquity of abused confidence and violated vows. He pointed out that the matter was entirely of Ananias' and Sapphira's own choosing. They were under no obligation to join the group. And even if they did affiliate themselves, they still were at liberty to change their minds, and gracefully withdraw. But instead they chose to do violence to their sacred commitments and *lied to the Holy Ghost*.

We have no explanation for the drastic way in which this violated vow was rewarded. But we may thank God that not all those who have broken their pledges of loyalty and true faith, lying to the Holy Ghost, have been thus similarly dealt with. Nor would we even suggest

that they should be thus rewarded. We leave judgment to God. But we are very certain that God not only allows but intends that the Church should take proper methods to maintain her purity, her unity and her effective witness.

Those who plead for unrestricted rights of individual opinion and personal variation within the group are pleading for anarchy. And unwittingly they lend their influence to the destruction of any effective work or the Master. Let every one be fully persuaded within himself before he assumes the vows of fidelity. But once undertaken let him beware lest his being a law to himself, while continuing his pretense of being one of the body, be in the body of Christ, and make himself a liar to the Holy Ghost. "Brethren ye have been called unto liberty; only use not your liberty as an occasion to the flesh."

J. W. H.

## Nationwide Bible Reading

The American Bible Society was the originator of a plan for simultaneous reading of certain chapters of the Bible each day between Thanksgiving and Christmas. The whole purpose is to stimulate more people to read the Bible daily. Certainly such a project should have the hearty support of every Bible-loving Christian. And without doubt it will be effectual in arousing renewed interest among many people.

We trust that Brethren in Christ do not particularly need such stimulants to induce their reading the Word. If there is not a healthy appetite for natural food we immediately begin to search for the difficulty. And if there is not a good appetite for the Living Bread, the Word of God, there is something seriously wrong with the spiritual life. In fact, it would be well to make a thorough diagnosis of the case, to see whether there is actually *any life remaining*.

If some people would fast for natural food as long as they refrain from taking spiritual nourishment, they would have been buried long ago. But we repeat, we trust this is not true of Brethren in Christ.

For those who have not formed the habit of regular Scripture reading, we could highly commend the plan for reading between Thanksgiving and Christmas. And we trust they will find so much enjoyment and strengthening in this practice that they will want to continue into the New Year and all the years to come.

J. W. H.

It is individual effort that produces universal strength.



# SEPARATION FROM THE WORLD

Alfred S. Rotz

THE DOCTRINE of separation is one of the most vital and fundamental principles of the religion of Jesus Christ. There can be no work of grace, no spiritual life, no salvation and no eternal life without a separation from the world. The kingdom of this world and the kingdom of God are as extreme opposites as anything can be. When a man makes friendship with the world he is an enemy to God. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." It is one of Satan's most subtle tricks to make people believe that they can serve God without separating themselves from the world. "He that taketh not his cross, and followeth after me, is not worthy of me." Your name will either be written in the Lamb's book of life, or else you will be classed among the wicked. You can be only on one side or the other. There is no neutral ground. Any attempt to live on both sides will always find you on the wrong side. The world and the godly people cannot walk together because they are headed in opposite directions.

Separation from the world, in the way the Word of God teaches, is deep seated. It begins in the inner recesses of the heart and works out until there is a distinct demonstration in even the outward appearance of the individual. Modesty in outward appearance is one phase of separation, and will invariably follow a genuine inward separation of the heart. Immodesty in apparel is one of Satan's strongest weapons in these last days to accomplish his fiendish ends of dragging souls down to hell. To fall in line with the ungodly styles of the present day is a grievous insult to God and an outrage against all sense of modesty and decency. If folks will not separate themselves from such things, and if they have become so brazen in character that they can no longer blush for shame, they are hastening towards an awful judgment where every sin shall be laid bare, and every transgression of the laws of God and of nature must be answered for; but it will then be too late to separate themselves from the world; and then where the world must go they also will have to go, with them to spend eternity "where the worm dieth not and the fire is not quenched."

If not separated from the world the trend is to think "this does not matter and that does not matter" until seemingly nothing matters. The result is: spiritual blindness sets in, conscience is deadened and the Spirit is grieved. When such

folks are tested out they reveal at once that they have no testimony, no joy, no peace, no communion with God, and the profession they make is as a sounding brass and a tinkling cymbal.

The soul that is so attached to this world that spiritual values seem only as secondary matters, will not have sufficient buoyancy to rise up to meet the Lord in the air when the Lord comes for His bride. If not separated from the world there will be no foundation upon which hope can be founded, and when the world will pass away every soul that is attached to it must pass away with the world. Just one smile of God's approval on that day will be worth more than a thousand worlds like this without Christ. Woe to them that have never separated themselves from the world! They shall be like the chaff that the wind driveth away. A man may deceive his fellowman and may even deceive his own heart, but when the righteous shall be separated from the wicked on the day of all days, then every man shall receive for the deeds done in the body whether it be good or bad. The man who has never been separated from the world while in life must then take his place among "The fearful and abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all liars in the lake which burneth with fire and brimstone which is the second death."

One of the worst features of drifting with the world is the fact that the current of worldliness gains momentum as time goes on. The farther on in the way of the world the stronger becomes the pull to-

## God Knows

Winifred M. Nienhuis

"But He knoweth the way that I take: when He hath tried me, I shall come forth as gold."

*God knows the way my feet must tread,  
He has the journey all mapped out;  
To Him the hidden things are plain—  
Then why should my heart fear or doubt?*

*Tomorrow with its tests may come,  
His grace will be enough, I know,  
My fainting heart He will renew,  
And blessings rich He will bestow.*

*Each promise given I know is true,  
I've proved them in the days gone by,  
So I will trust Him unafraid,  
Upon His Word I can rely!*

ward sin and Satan, and by rapid successions it hastens the victim towards the brink of eternal night.

There is great danger after having been risen with Christ of again setting down into cold formality and hooking up again with the world. The devil is exceedingly shrewd, he will not object to a form of godliness if he can only get into the heart. A man may be thoroughly saved but unless he separates himself from the world and takes up his cross and follows the Lord Jesus Christ, the fetters that were once broken will again fasten upon him with a tighter grip than ever before. When folks live so close to the borderline of good and evil that they hardly know where they are, Satan has easy access to their souls. To escape the many snares and pitfalls Satan has cunningly laid for them, is almost an impossibility. The only safe policy is to move away from the danger line and from worldly environments just as far as possible and to abstain from all appearance of evil.

The Lord has an abundance of green pastures and pure sparkling waters for the sheep of His fold if they only permit themselves to be led where the green pastures grow and the pure waters flow. Along the barren shores of worldliness there is also great danger of making shipwreck of faith. Out from the shore in the ocean of God's love the waves of the sea are less turbulent, and there is harmony and sweet fellowship with God. God is not only able to save to the uttermost, but also able to keep to the uttermost all who will walk with Him and abide in His blessed will.

—Chambersburg, Pa.

## God Cares! Do We?

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. *He who is not a missionary Christian will be a missing Christian* when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, *how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood.* I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.

—Dr. A. J. Gordon.



# HOLINESS

Mrs. E. W. Grossman

(Lev. 1 and 6:8-13)

THE divine authority and inspiration of Leviticus is questioned by some higher critics. Some contend there is a lack of consecutive, united thought such as precludes its divine origin. Others, under the inspiration of the Holy Spirit, recognize in it a wonderful book unto salvation and consistent living.

The book becomes its own defense. Most of it was spoken by God Himself. Fifty-four times in the twenty-seven chapters the following words as he quoted, or in substance, are found: "And the Lord spake unto Moses, saying . . ." followed by the words of the Lord, which occupy most of the book.

Jesus endorsed the Pentateuch but particularly Leviticus, by quoting certain laws revealed only in Leviticus. Higher critics, however, portray Christ as a mere man. We would point out to them His revealed character in the New Testament and especially in the gospels.

There are other proofs of the divine authority of Leviticus, but we leave general views of the book and enter its portals, where we find the very atmosphere fragrant with "holiness." Looking out into the chambers and corridors of the entire structure we find the key-note is "holiness to Jehovah," and the keyword of the whole book is "atonement."

And so the child of God whose heart is seeking God's highest will for him in this life, as the guiding Holy Spirit shows him God's will and provision for holiness of heart and life in the first chapter of Leviticus, cries out from the depths of his soul with Isaiah, "Woe is me, for I am undone, because I am man of unclean lips; for mine eyes have seen the King, the Lord of hosts."

Pointing to Calvary, the father-love of God prefigured not from Sinai but from the "tabernacle of the congregation" or the "tent of meeting" the complete redemption of the soul from all sin through the law of the burnt offering. God compels no one to be saved from sin and thus get ready for life here and Heaven at last; but He provides salvation, solicits the soul, and urges the need. Then if we will not "come to him that ye (we) might have life," eternal destruction is the only alternative.

The Lord called to Moses, His leader, to speak to God's people at the very outset concerning the burnt offering, the content of which to the child of God is of greatest importance after he has been converted from sin. As man's part, the burnt offering typified the consecration of the offer-

er to God. Paul said, "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service"—Rom. 12:1. The burnt offering also typified Christ, "who also hath loved us, and hath given himself for us an offering and a sacrifice to God or a sweet smelling savour"—Eph. 5:2. The burnt offerings was one of the sweet savor offerings.

Launching out into this first chapter of Leviticus, we find each offerer must come to the public place before men and God with an unblemished male offering of the very best, offered voluntarily. There is no respect of persons and every child of God must come to the same humble public confession of his need of a pure heart, before man and God, upon condition of his abandonment, consecration, and faith if he would please God. We cannot "climb up some other way." God cannot receive any but our first unblemished best. The offerer, by laying his hand on the head of the animal before killing it, identified himself as the one offering himself as a burnt offering, just as we must in our hearts be utterly sacrificed; crucified with Christ—cut off so far as we are concerned in our hearts from self, loved ones, and all we have. And yet Paul said, "Nevertheless I live, yet not I, but Christ liveth in me." Why? Because while we must go to that extent in our heart life, yet Christ, our substitute, literally dies in our place. He suffered without the camp, bearing our reproach. "Whom the Son sets free is free indeed." The Holy Spirit will witness to that fact if we thus identify ourselves with Him in our life and in His death, meeting conditions and accepting Him.

The offerer himself was (1) to kill the sacrifice, (2) cut it in pieces, (3) to wash the legs and inward parts, near the altar where the offering was to be burned. To him it must mean (1) good-bye to ownership of life or possessions, (2) entire consecration even though it may be piece by piece, and (3) offered sincerely and wholly. It was man's sin that sacrificed the life of Jesus. It was man's hands that nailed him to the cross. Yet Christ said also, "No man taketh it from me, but I lay it down of myself." John 10:18. He gave His life willingly through the hands of sinners.

Carnivorous animals were never used, but only those domesticated, or those which were not wild, and would yield to one who would slay them. Jesus yielded His life to be our substitute sacrifice. Note also: The offering might be taken

from herd or flock, or it might be a fowl, signifying that whether rich or poor, everyone must come meeting conditions in the same way and place, no matter what his station in life.

Turning our attention again to the altar, the offerer waits, having done all he can do in utter consecration, obedience, and faith. He cannot handle the sacrifice even though it is all ready to be placed on the altar. He cannot touch it with fire. He cannot apply the blood.

The officiating priest, after the animal is killed by the owner, sprinkles the blood "round about upon the altar," puts fire on the altar, lays wood in order on the fire, and places all the parts in order on the wood. Thus the priest burns all on the altar. Hence it is called a "whole burnt offering." When we put the knife to our possessions and release ownership of everything, Jesus Christ, our God-appointed priest, has sprinkled His blood in our stead upon God's altar and, accepting every part of our consecration presented wholly to Him, Himself becomes the sacrifice upon the altar, a sweet savor—"holiness" unto the Lord. Two lambs were offered each day by the priest, typifying Christ as a continual burnt offering for His people. The believer offers himself in consecration once for all, but also maintains a continued complete consecration.

Leaven, a type of blemish and decay, must never be offered. Honey must never be offered. It cannot stand fire without changing its nature. There is a possibility of having too much human sweetness which the world might applaud; but that sweetness alone will not stand the fire of the Holy Ghost. It sputters and turns sour.

The burnt and meat, or meal, offering are often spoken of together. They are both voluntary and, in fact, it takes the latter to complete the former. The meal offering was the sacrifice of the work of the hands and of the possessions. "His offering shall be of fine flour, and he shall pour oil upon it, and put frankincense thereon." Fine flour is one of the strongest types of meek submission that it is possible for nature to supply. There is absolutely no unevenness in the fine flour. The thought of grinding and crushing is found herein and indicates the complete change of the person of the original self into that person that will feed and bless. On the fine flour was poured the anointing oil, typifying the Baptism of the Holy Spirit. To this was added frankincense which is that in every Spirit-filled life which, when touched with fire from above or with fires of persecution, gives forth unequalled fragrance. These three parts made up the meal offering from which the priest took out a handful of flour and oil and the frankincense, offer-

(Continued on page 393)



# The Evangelical Visitor

**A Religious Journal**  
Official Organ of the  
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**JESSE W. HOOVER, Editor**  
To whom all business communications  
should be addressed.

**PURPOSE:** To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

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## Church Directory

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Attention of General Conference Secretary

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### City Missions

**Altoona Mission, 613 Fourth Ave., Altoona, Pa.**  
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**Buffalo Mission, 25 Hawley St., Buffalo 13, N. Y.**  
Arthur and Wilma Musser.

**Chicago Mission, 6039 Halsted St., Chicago 21, Ill.**  
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**Dayton Mission, 601 Taylor St., Dayton, Ohio.**  
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**"God's Love Mission," 1524 Third Ave., Detroit 8, Mich.**  
William Lewis, Supt., Janna Goins, Asst. Supt., Leora Kanode, Edith Yoder.  
Home Address: 2033 Hazel St.

**Messiah Light House Chapel, 1175 Bailey St., Harrisburg, Pa.**  
Joel and Faithe Carlson, Anna E. Wolgemuth, Anna Mary Royer, Ruth Hammond, Phone: 26488.

**Philadelphia Mission, 3423 N. 2nd St., Philadelphia 40, Pa.**  
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**Life Line Gospel Mission, 224 Sixth St., San Francisco 3, Calif.**  
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Home Address: 311 Scott St., Zone 17.

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When remitting for subscriptions to the Visitor or the Sunday School papers, for tracts, and Sunday School supplies, please make your checks and money orders payable to the E. V. Publishing House rather than to individuals. This will simplify matters for us here. Thank you.

## Evangelistic Slate

### EDWARD GILMORE

Air Hill ..... Jan. 28  
Houghton Mission ..... February  
Locke, Indiana ..... March 11

### A. H. ROSENBERGER

Hahnstown, Pa.—December.

### MARSHALL WINGER, Ontario, Canada

Garrett, Indiana ..... Jan. 7, 1945  
Granville, Pa. .... Feb. 4, 1945  
Garlin, Kentucky (two meetings) ..... March 4 to April 15, 1945

### HENRY A. GINDER

Fairland, Pa. .... Dec. 10-24  
Five Forks, Pa. .... Jan. 21-Feb. 4  
Springvale, Ont. .... Feb. 11-25  
Elizabethtown, Pa. .... Mar. 11-25

### CHARLIE B. BYERS

Messiah Home ..... Nov. 28-Dec. 10  
Montgomery, Pa. .... Jan. 8-21  
Waterloo, Can. .... Feb. 25-Mar. 18

### JOEL E. CARLSON

Ontario Bible School ..... March

### CHARLES W. RIFE

Mooretown, Mich. .... Nov. 26  
Clarence Center, N. Y. .... March

### HENRY N. HOSTETTER

Zion, Kansas ..... Nov. 27-Dec. 10  
Ringgold District—Two weeks in Jan. or Feb.

### ARTHUR CLIMENHAGA

Pequea ..... Dec. 3 to 17

### C. N. HOSTETTER, JR.

Martinsburg, Penna. .... Dec. 3-17

### CHARLES RIFE

Gladwin, Michigan ..... Dec. 31-Jan. 14

### EMANUEL J. ROHRER

Elizabethtown, Pa. .... November 26

The Mennonite Central Committee is interested in obtaining additional office workers who have had training or experience in stenographical work. Persons who have ability in both shorthand and typing are desired. Bookkeepers who have had considerable training are also needed. Anyone interested should contact at once Ernest Bennett, Mennonite Central Committee, Akron, Pennsylvania.

"No man either can or should believe a doctrine that contradicts reason; but he may safely credit (in anything that concerns the nature of God) which is above his reason, and even this may be a reason why he should believe it."—Adam Clarke.

Mary was not praised for sitting still; she was praised for sitting at the feet of Jesus.

There are times when the Lord would rather have us sit at His feet and listen to His Word, than to have us busy in service, hard at work.



## News of Church Activity

### Kansas

#### NUGGETS FROM ABILENE

You never have gone the whole way with God until you are willing to share with others.

Blessings flow from the Spirit-filled life. No person has a monopoly on anything from God.

Grievances cannot keep apart the real children of God.

A recipe for being happy—"Do something good every day, see something good every day, learn something good every day."

"Whoever one sows he is sure to reap," without fail.

God's concern for us is not to make life easy, but to make us strong.

Your actions tell people what you think.

When man falls God is always ready to reach down and help him.

God gives us a pattern to copy after. The more we practice the better we get.

Sin is destructive. It blinds man's understanding.

When the Holy Spirit teaches us, we learn easily.

Habits keep growing. Be sure you are nurturing good ones.

By our obedience to God we show our faith in His requirements.

The vile man talks as he does because he is a slave even though he lives in a land of freedom.

You must discover that you are lost before you can be saved.

We are as responsible for the right use of our ears as we are for the right use of our tongue.

It is not the amount of good we know to do that helps us, but what we do.

When man listens, God speaks. When God speaks and man listens, man accomplishes something.

When men are changed nations are changed.

By helping others we help ourselves.

Patience is a rare virtue which every Christian should possess.

"The steps of a good man are ordered of the Lord." Psalms 37:23. —J. A. K.

### Oregon

#### THE GROUP IN OREGON

Some word from the group in Oregon has been looked for by some of our good friends no doubt. We are anxious to write and announce some more definite and tangible facts about church work here, but so far we have not a great deal to say. Yet all things for the present seem satisfactory. Some may find the following information interesting.

We live in the vicinity of Grants Pass, the county seat of Josephine county, a junction center of two highways. The city has quite a complete line of business houses and serves very well as a typical rural center.

Six families formerly of Southern California reside here; another family earlier of California has bought here and plans to

move shortly. These families live in a radius of ten miles, north, south and west of the city.

The chief industry is intensified dairying. Some other agricultural products are produced. About half of the group are engaged part time, in other pursuits such as bookkeeping, custom farming, carpenter and painting work.

The religious activities consist of the following meetings. We regularly meet in our home for prayer meeting. In these we have often fifteen present. For eight months we have had a monthly gathering, being the first Sunday of each month. The place is at a different home each month so each home has the gathering in his turn. After having finished our group dinner we have a service at 2:30. This consists of songs, scripture roll call by all, prayer, an offering and a message. A number of our friends visiting have been with us for these meetings, adding inspiration to the same. We frequently have two and three families outside of our group on these occasions. Our children are with us on these days, so our group consists upward of thirty or more.

Some of these families outside of our group appreciate our fellowship and several expressed an interest in our securing a permanent place of worship. They indicated that they would be pleased to worship with us when we start the work.

There is a place here for our church as I see it. There are plain people here, there is a holiness class here, but there is no holiness plain church here. On this account our message will appeal to a certain class we believe.

In reading Dr. Climenhaga's treatise of our church history I note how the church forged ahead in the path of sacrifice and against a strong tide of worldly currents. The difficulty seemed to have been almost as great a hundred years ago as at present according to the historian.

We have plans under way now, which if they materialize will in due time give us a permanent place of worship. A plot of ground has been donated to us two miles out on the Redwood Highway or on #199 west of town. This is quite central to the group as now located. More about this will be said through the proper channel in due time.

We earnestly solicit your prayers that the work of the Lord may be properly initiated and bear the message that lost men and women may find the light and the fullness in Christ Jesus. —B. M. Books.

### Pennsylvania

ELIZABETHTOWN—Sunday, October 22, was a day of spiritual feasting at the all day Harvest Meeting.

After the Sunday School session, the guest speakers brought messages from God's Word. Bro. Arthur Climenhaga speaking on Thanksgiving and Bro. Albert Engle speaking on Thanksgiving.

God gives us both temporal and spiritual blessings; the temporal is needful, but the spiritual should have the preeminence. The greatest appreciation we can bring to God is to accept the provision He has made for our salvation.

We need to thank Him, not only for His blessings, but also for His tests.

The afternoon service was centered around the theme of Christian Growth. It was also divided into two topics: Bro. Climenhaga speaking on Feeding the Lambs, and Bro. Engle speaking on, Feeding the Sheep. There is a real famine for the truth of the Word in our churches today. Service is selfish under human leadership, and will result in failure; but full obedience to God is successful. We need to take time out to learn ere we can feed. Let us not become so busy in doing good things that we forget the best.

The meeting closed with a challenge of missions to youth.

MESSIAH LIGHTHOUSE CHAPEL, 1175 Bailey St., Harrisburg, Pa.—"For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little."—Isaiah 28:10.

On September 24th our Sunday School held its annual Rally Day Exercises. Our little chapel was crowded to capacity with an attendance of about 120. This set a record for our morning services, although we have exceeded that number in some evening meetings.

Brother and Sister Walter Reighard of Elizabethtown were speakers, both giving very interesting addresses. The Four Majors Male Quartet of M. B. C. rendered a number of gospel songs. We were gratified at the splendid response to this effort and are pleased that an appreciable regular attendance obtains in S. S. since then.

On October 12th we again welcomed back old and new members for the opening session of our Week Day Bible School. This Thursday activity has attained an enrollment of 134 and the average attendance thus far has registered over 100. Frankly, we are right at out limit for space, in this activity.

Our regular services continue sometimes with more readily reportable aspects, other times with little that is outstandingly prominent. Yet if constant faithfulness is employed and spiritual aims followed the regularity of a program adds up in the total count of time, to make a mark for eternity.

We recall God's dealing with one soul in the recent past. She had not been attending our services just immediately, having drifted away from grace. She said she was under such heavy conviction that she feared to go out of her house. She was afraid she would die—and she knew she was unprepared.

After making several attempts to come to church, with desperation she broke away from restraining thoughts and obstacles, and came to the evening service at the chapel. In a brief statement during testimony meeting she revealed her intense hunger for the Lord. She came to the altar at the close of the meeting. She prayed through and struck victory, and obtained great peace and assurance. Her testimony since is refreshingly simple and sparkingly clear. She has met the Lord after having tasted old-fashioned conviction of sin.

These manifestations of heavy conviction are not so often seen. But we know God is faithful and we pray it may occur in more frequent instances on behalf of those, for whom we have long prayed. Will you share with us in this prayer burden on behalf of precious souls in our community?

Sr. Anna E. Wolgemuth has returned to the work, with the improvement of health conditions in her home.

In September among visitors we had were Sr. Adda Wolgemuth and Sr. Naomi Wolge-



moth. The daughter was a worker in the early days of the mission and Sr. Adda Wolgemuth lived in the mission and shared its spiritual concerns. Brother Samuel Lady preached one Sunday evening and gave us a stirring message.

Recently Bro. and Sr. Bert Winger were with us for a missionary meeting.

We express our appreciation for support and contributions received for the work at this place. In reference to indebtedness on building repairs mentioned in our last report we are happy to report a substantial reduction. There remain items of around \$100, which are not reflected in the regular financial balance.

We purpose to be faithful in magnifying the Christ who saves, sanctifies and satisfies. He is the answer to the heart cries of the human race and He has the only cure for the sin proplem of precious souls.

#### Financial Report for July, Aug., Sept., 1944

Balance as of June 30th .....\$ 7.68

#### Receipts

Chapel offerings .....	377.09
Tent Service offerings .....	78.41
Oscar and Rosa Raser .....	77.80
In His Name .....	7.63
Mrs. Grace Fitzgerald .....	3.00
Jesse Lehman .....	1.00
Friend of Missions .....	4.00
Elda Heister .....	4.50
Mrs. Lydia Funk .....	6.00
In His Name .....	2.00
In His Name .....	3.00
Mildred Gullette .....	1.00
Miriam Little .....	5.00
Bro. and Sr. Jake Houk .....	6.00
Helen Bowers .....	2.00
In His Name .....	1.05
Kathleen Powell .....	5.00
Bessie Milne .....	1.00
In His Name .....	1.50
Walter and Sadie Reighard .....	5.00
Samuel Lady .....	1.25
Marion Starr .....	1.00
Florence Sisco .....	1.00
Esther Ford .....	1.00
In His Name .....	1.25
Ida Keefer .....	1.00
Mrs. Adda Wolgemuth .....	1.00
Emma Rosenberger .....	4.00
Mrs. Eldon Swartzendruber .....	2.00
Howard P. Mann .....	1.00
Ella Gish .....	1.00

Total balance and receipts .....\$615.16  
Less Disbursements ..... 612.62

Balance Sept. 30th .....\$ 2.54

#### Disbursements

Table .....	\$110.38
Canning .....	29.35
Pastor's offerings .....	58.14
Gas .....	14.45
Electricity .....	32.45
Repairs .....	57.59
Car Expense .....	58.47
Maintenance and service .....	32.08
Tools and equipment .....	3.14
Phone .....	16.02
Advertising and postage .....	6.87
Miscellaneous .....	6.71
Coal .....	87.00
Tent Meetings .....	78.41
CPS Quartet .....	13.81
Water .....	7.75

Total .....\$612.62

**Other Contributions, Provisions, etc.**—Mildred Gullette, Preston Parthemore, Miriam Little, Walter Heiseys, Catherine Wissler, Oscar Raser, Ada Cutman, Mrs. Sam Brehm, Messiah Home, Ruth Adams, Guy Van Dykes, Jim Seiples, Thural Brehm, Crist Moyer, Howard and Pearl Wolgemuths, Phares Wolgemuth, Regina Coup, Ida Keefer, Agnes Swartzendruber. May the Lord bless one and all.

We gratefully acknowledge the following gifts since our last report toward repairing needs of the building, roofing, kitchen, cupboards, plumbing, etc.: In His name \$8.00; In His Name, \$5.00; Art and Elda Cooper, \$10.00; Elizabeth Heisey, \$10.00; Donegal District Young Peoples Society, \$80.00; In His Name \$5.

In a special way, and through some voluntary gifts of such a nature as to indicate God's guidance, there was made possible the purchase of a used mangle ironer. We acknowledge God's goodness in this special aid for laundry—needs of the Mission Home and recognize the following who participated in this

arrangement. Three S. S. Classes of the Chicago Mission—Sr. Hazel Carlson's class, Sr. Avis Carlson's class, Sr. Erma Hare's class, \$25.00; Gordon and Pauline Schneider, \$50.00; Dallas Center congregation, \$10.00.

Joel E. and Faith Carlson  
Anna Mary Royer  
Anna E. Wolgemuth  
Ruth Hammond

#### WAYNESBORO REVIVAL REPORT—

Again it has been our happy privilege to have had another season of revival services, which began Oct. 22nd and ended Sunday evening, Nov. 5th.

Bro. Robert I. Gossert associate minister was the evangelist, the attendance and attention was good. The word was brought forth in its simplicity and power. The believers were encouraged to greater faithfulness. Even though we did not see the visible results we should have seen the word has been sown and we know it will not return void, but it will accomplish that which will please the Lord. His promise is—He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him.

May the Lord bless Bro. Gossert for his faithfulness and use him to his glory. Let us all be encouraged to greater faithfulness as we see the time of our Lord's return drawing nigh. —Cor.

#### TENT REPORT

On Saturday evening, July 2, a tent meeting was launched by the Brethren In Christ of Juniata District, along the Tuscarora Mountain, southwest of Port Royal, Pa., with Eld. H. O. Musser of Elizabethtown as Evangelist, and Srs. Katie Rosenberger of Grantham and Sr. Mary Stoner of the home district as workers, also Bro. and Sr. Paul W. Goodling as caretakers.

This meeting proved a blessing to the community, also to the home district which was quite well represented most of the time.

Many kindhearted people brought of their fruits, meats vegetables and kitchen supplies for which our hearts swell up with gratitude and praise to our Heavenly Father, who not only opened these people's hearts to make possible our temporal supplies, but also to drink in the Gospel truth. Eight souls bowed at the altar, resulting in one man of 68 years and his faithful wife uniting with the church, with several others, who express a need of a more definite touch. They want to go through with God. This meeting was held in a beautiful grove of trees, well cleaned up of brush, etc. The owner donated the use of the grove. We thank God and him for his generosity.

The meeting closed after almost three weeks, with a very good attendance and interest. Asking us to return again next year if the Lord tarries.

We are having a weekly prayer meeting with them every Thursday night.

Please pray for this needy field. There are many hungry hearts. This is the fourth evangelistic campaign in this locality.—Paul W. Goodling, Cor.

#### Testimony

Greetings to all the Dear Ones through the Visitor:

Psalms 61. Hear my cry, O God; attend unto my prayer. From the end of the earth

will I cry unto thee; when my heart is overwhelmed: lead me to the rock that is higher than I.

Surely the Lord is our refuge and will keep us by His strong and Mighty Hand.

I felt that I should write a letter through the Visitor as it has been quite a long time. I truly thank and praise God for all He means to me; I am glad He is my Saviour and that He grows more real to my soul each day as I sit here in my lonely wheel-chair.

The summer has seemed to fly by so quickly and now the autumn days are here. I think it is a beautiful time of year with all the leaves turning to golden yellow and brown. Truly God gives us a wonderful world in which to live but oh! a greater home in heaven which He has promised to all who love His appearing.

Sometimes I get very lonely as I never get to go to church. Will you all please remember me at the Throne of Grace? I want God to just have His own way in my heart. The Lord is good and His mercy endureth for ever.

I especially thank every one who remembers me with letters and cards. I don't know what I would do without Jesus and His little ones. It always brings so much love and sunshine to my soul as I receive letters of sunshine and cheer. It sets a little light burning in my soul. I will try and answer all that I can but some I may be slow in answering for my joints get sore and painful and it is hard for me to write. I can't walk, I just sit here in my chair. I am glad that we have a dear loving Saviour to take all our sorrows and trials. I mean to keep true until He comes.

I do not know what next may come

Across my pilgrim way,

I do not know tomorrow's road

Nor see beyond today.

But this I KNOW my Saviour KNOWS

The path I cannot see

And I can trust His wounded hand

To guide and care for me.

From your "shut-in" sister in Christ Jesus.—Faith Alice Phillips, Sylvatus, Va.

#### —MARRIAGES—

**HILL-SLOAD**—On Sunday, October 29, 1944, at 2:30 P. M., Bro. Judson Walter Hill, son of Bro. and Sr. James Hill, Wheeler, Mich., and Sr. Mary Charlotte Sload, daughter of Mr. Charles Sload, Mt. Joy, Pa., were united in marriage in the presence of many friends and relatives. The ceremony was solemnized in the Trinity Evangelical Congregational Church, Mt. Joy, Pa. The Rev. Eugene Wenger officiated, assisted by The Rev. Henry A. Minnich, pastor of the T. E. C. Church.

May God's blessing attend them o'er life's matrimonial sea.

**HAAS-SOLLENBERGER**—On Saturday, November 4, 1944 at 4:00 P. M. in the New Guilford Brethren In Christ Church, Chambersburg, Pa., Sr. Beulah M. Sollenberger, daughter of Rev. and Sr. Amos H. Sollenberger of Chambersburg, Pa., became the bride of Bro. Wilmer E. Haas, son of Bro. and Sr. Emanuel C. Haas, Dryden, Mich.

The ceremony was performed in the presence of many relatives and friends by the father of the bride, Rev. Amos H. Sollenberger.

May God guide this happy couple throughout their entire life and make them a blessing to many.

**KIPE-MORGAN**—On Sunday, Nov. 5 at 11:30 A. M., the Waynesboro Brethren in Christ Church was the scene of a beautiful wedding. Bro. John Kipe, son of Bro. and Sr. George Kipe of Waynesboro, Pa., R. 3, and Sr. Jane Morgan, daughter of Mr. and Mrs. Howard Morgan of Boonsboro, Md., R. 2, were united in the holy bonds of matrimony. The ceremony was witnessed by a large group of friends and relatives. The pastor, Bishop Samuel F. Wolgemuth officiated. May the Lord bless them and keep them.



**STRITE-SOLLENBERGER**—On Wednesday morning, June 7, at 10:30 o'clock, Sr. Blanche M. Sollenberger, daughter of Bro. and Sr. Ezra G. Sollenberger of Zullinger, Pa., became the bride of Bro. Walter L. Strite, son of Mr. and Mrs. Amos M. Strite of Hagerstown, Md., in a beautiful ceremony in the Waynesboro Brethren in Christ Church.

The ceremony was witnessed by a large group of friends and relatives. Bish. Samuel F. Wolgemuth officiated. May God's richest blessing accompany them through life.

## — OBITUARIES —

**BRAND**—Sr. Lydia Brand was born Mar. 5, 1899 and passed from this life Nov. 18 at her home near Green, Kans., at the age of 45 years, 9 months and 13 days.

When but a small girl, Lydia was converted and united with the Brethren in Christ Church where she remained steadfast in the faith until she was called to a higher home. During her long illness she took great comfort in reading God's Word and talking to her Heavenly Father.

Preceding her in death were her parents, one sister, Elizabeth and one aunt, Mrs. Lydia Baer who passed away only 6 months ago. Those who will miss Lydia most are her brothers Henry and Sam who during her long illness cared for her so lovingly. Others who mourn her passing are one aunt, Mrs. Chris Heer, two uncles, Henry and Jake Hodel, other relatives and a host of friends.

Funeral services were held at the U. B. Church, Green, Kansas, conducted by Bish. Ray Witter, assisted by Rev. L. Fish. Text: Luke 8:52. Interment was made in the Brethren in Christ cemetery.

**CLECK**—William K. Cleck, of Mifflintown, Pa., passed away at his home on Cross St., October 23, 1944, aged 77 years, 2 months, and 26 days. He had been in failing health since the death of his wife about seven months ago. He was a member of the Brethren in Christ Church for many years. He is survived by one daughter, Mrs. Luther Neff of Mifflintown; and three sons: Jacob at home, Robert of Lewistown and Pfc. Edward Cleck with the armed forces stationed in New Guinea. Also six grandchildren survive.

Funeral services were held November 1, from the Guss Funeral Home, conducted by Eld. John Martin, assisted by the home ministry.

**LINE**—Harriette May Richardson Line, the daughter of Stephen and Sarah Richardson was born in Canton, Starke Co., Ohio on Sept. 14, 1864 and departed this life in the Aubry nursing home, 104 Central Ave., Dayton, Ohio, Friday, Nov. 17, 1944, at the age of 80 years, 2 months and 3 days.

She was united in marriage to Zeborah J. Line on Dec. 15, 1881 in Newton, Kans. To this union were born five children, one son and four daughters. Those who preceded her in death were her father and mother, also her husband on Jan. 13, 1921, a baby daughter Fauntis May while in her infancy. Mother Line was the last remaining member of her father's family of eleven children. Those who remain to mourn her departure are one son and three daughters, Steven Line, Mrs. Carl Loose, Mrs. John R. Arthur and Mrs. Wilbirt J. Harnish, thirteen grandchildren and thirteen great-grandchildren, nephews, nieces and other relatives and many friends survive her.

Sister Line soon after her marriage became a member of the Baptist Church in Kingman, Kansas. On July 23rd, 1939 she chose to become a member of the Brethren in Christ Church by the rit of baptism and continued a faithful member until severed by the providential hand of death.

On Nov. 8th she was overtaken with a severe stroke of paralysis in the home of her daughter Mrs. Arthur. All that could be done to prolong her life was of no avail. She peacefully passed on to meet her Lord and loved ones who have gone on before.

Funeral services were held from the Weaver funeral home, Dayton, Ohio, conducted by Bish. W. H. Boyer, assisted by her nephew Rev. Charles B. Hanna. Text: John 14:1-3. Interment in the Shiloh cemetery, Shiloh, Ohio.

**SOLLENBERGER**—Bro. Amos Brechbill Sollenberger, 79, of South Mountain, Pa., passed away on Sunday evening, Oct. 15, at the Chambersburg Hospital after an illness of nine days.

Bro. Sollenberger resided in Culberston, Pa. practically all his life. He was a member of the Air Hill Congregation for many years, and served as trustee of that church for a number

of years. He resigned that position in 1943 because of ill health.

He is survived by three sons: Harvey B. of Baltimore, Md.; Paul B. of Hagerstown, Md.; and Arthur B. of Chambersburg, R. 2. A number of brothers and sisters also survive.

Funeral services were held from the Sellers Funeral Home at 2:00, Oct. 19, in charge of Rev. Harvey Musser and Rev. Daniel Burkholder. Burial in Air Hill Cemetery.

## Holiness

(Continued from page 389)

ing it on top of the offering on the altar of burnt offerings. The remainder was his for food. Thus, also, typically we become the bread of God and bread for the children of God through Jesus Christ who gave Himself in our stead saying, "I am the Bread of Life."

The child of God acknowledges Jesus Christ in these two offerings as his "All-in-all" and "He is made unto him righteousness, wisdom, sanctification, and redemption." He has become the recipient of the blessing of holiness.

—Pilgrim Holiness Advocate.

## "That's The End Of Me"—But It Wasn't

Mabel Stubbs

"OH, Bwana, the elephants are dreadful! they have destroyed all our gardens and trampled down our crops, so that we are on the verge of starvation. Will you not come and help us?"

This was the message brought to Cecil Barclay one morning as he sat writing in the door-way of his little hut. He had lived as a missionary for twelve years in Central Africa, in places where savage people and wild animals abounded, but he had never tried elephant hunting before. It seemed an excellent idea. The amount of damage the elephant's were doing in the villages around was certainly no joke, for a bull in a china shop is quite a tame affair compared with an elephant in a banana plantation!

He nodded his head. "I'll come," he said. And so it was that Cecil Barclay, who did not know much about the "game" which has resulted in so many hunters being killed, found himself before long in the midst of a herd of elephants in the thick African bush! He thought he was safely hidden and was looking round for a good tusker, when a mother elephant, accompanied by her calf, spotted him, immediately she trumpeted, spread out her ears and charged! It was fortunate that she gave this warning, for Cecil had just time to throw his rifle up to his shoulder, and pull the trigger. But alas! something had jammed inside the rifle, and it misfired.

"That's the end of me," he thought to himself, "I can't possibly get out of this alive!"

But it wasn't the end of him! At that moment, it seemed as if a voice said clearly: "Don't run away—dodge!" So he began to dodge round the bushes and tree trunks as quickly as he could. He had only dodged round one bushy tree when the elephant put her shoulder into it and knocked it clean over! Thinking that she had killed her enemy, the mother elephant returned to her calf. Presently Cecil looked over his shoulder, and found the chase was over. He sat down on an ant-hill, and tried to collect himself. His native helpers were conspicuous by their absence, and presently Cecil saw them peeping at him from the branches of surrounding trees. Then, one after the other, they came down, looking very ashamed of themselves. Cecil had examined his rifle, and finding it was hopelessly jammed, decided that he had had enough of elephant hunting for one day! Later on he returned, and managed to "bag" a fine young tusker, and not long after the herd of elephants moved on to find fresh places to spoil!

But how wonderfully God looked after His servant that day! Cecil Barclay always says that the voice he heard telling him to dodge instead of trying to run away was the voice of the Lord Jesus Christ. The Psalmist says: "The Angel of the Lord encampeth round about them that fear Him." There are many of God's servants who can tell of wonderful escapes through His mighty protection. How foolish we are to be afraid when danger or difficulty threatens us! If we are doing the right thing, and put our trust in the Saviour, He will keep us safe, and we may joyfully sing:

*"I will not be afraid,  
I will not be afraid,  
I will look upward,  
And travel onward  
To Him unafraid!"*

—Selected.

## The Safe Way

There is only one safe thing for the Christian to do today, and that is to bring his reactions to the war news into the light of the Cross of Jesus Christ.

How else can he escape revengeful feelings? How else can he remain free from hatred? Righteous indignation has its place, but it must remain righteous and constructive.

How to keep it so in face of treachery, cruelty and rampant evil is a problem which only the Spirit of Christ can solve.

Evil must be stayed in its march, but Christians have a higher loyalty which must not be betrayed. Pity must not be destroyed by snarling denunciation. True freedom can never be secured by men who are drawn down into anger. It is a high standard! May God help us to live up to it!—British "War Cry."



## THE SECOND COMING OF CHRIST

Leslie Guengerich

IN ORDER to believe Jesus is coming again we must first answer the question, "Did He ever go away?" We believe He did go away to be with the Father.

But, there are many people who do not take the Bible literally, and seem to think the truth of its doctrines is an open question, depending on how we wish to interpret it. Jesus Himself tells us He went away, and tells us when He did so. He ascended from Mt. Olivet, after having been crucified and raised again. He had given the disciples his last words as they were gathered there and was received up "out of their sight" while they were still looking. Luke tells about it clearly. Peter also answers the question in Acts 3:19-21: "Repent ye therefore and turn again, that your sins may be blotted out, and so there may come seasons of refreshing from the presence of the Lord; that he may send the Christ who hath been appointed for you, even Jesus whom the heaven must receive until the times of the restoration of all things whereof God spake by the mouth of His holy prophets that have been from of old." The Apostle Paul also answered the question in I Thess. 1:9, 10: "For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God and to wait for His Son from Heaven whom He raised from the dead, even Jesus, who delivereth us from the wrath to come." This means plainly that Jesus, having been raised from the dead, left this earth and went away to Heaven, and that a truly converted and well informed man is waiting for Him to come back again.

Some one might say "He is present spiritually. Has He not promised to be with us to the end of the age?" Of course, in a sense, "He is here spiritually, is here now, today, and has promised to be with us in the Person of the Holy Spirit to the end of the age if we go forth, according to His commandment, and make disciples of all nations. But He is not here in the way he was during His earthly ministry, nor in the way He is to be when the trumpet shall sound. The Bible is clear on this matter: Christ went away from this world, from Mt. Olivet, into Heaven until the appointed time for Him to come back.

Some people say, "The early Christians expected Christ to come while they were living." One writer goes so far as to say that this hope is expressed "on every page in the New Testament"—which would be nearly two hundred and fifty-eight times. This belief seems to be founded on Jesus' words in Matt. 24:34: "Verily I say unto

you, this generation shall not pass away, till all these things be accomplished." This is taken as showing that Christ taught that the generation living when He spoke would not pass away until His return. But if we study this passage in its true setting, it is clear Jesus did not mean the generation living upon the earth then, but the one that shall be living when the signs of which He had just spoken should come to pass. The words are spoken after the parable of the fig tree, and the thought is, the rapidity with which summer draws nigh after the branch becomes tender and "putteth forth its leaves." He goes on to say that these signs of which He has spoken in the immediately preceding verses are the signs of the coming Summer, like the fig tree's branch becoming tender and putting forth leaves, and that therefore when all these signs are seen, then it would be known that the Summer of His Coming on earth is nigh, and that one can tell that before the generation Then Living passes,

### The Martyrs

Agnes Hisey Olsen

*O! who are these illustrious ones  
In glistening apparel?  
Who chime the happy carillons  
In beams of light, auroral,  
Rejoicing with earth's millions  
With many a glorious choral,  
This is the martyr throng who comes  
From scenes inquisitorial!*

*The souls beneath the altar rest,  
Secure from time's derision,  
By heaven's benediction blest  
With every sacred vision;  
God's love in every peaceful breast  
In that pure sphere, Elysian,  
God's welcome to each joyous guest  
And plenteous provision.*

*O! worthy is the Lamb, they cry,  
His wisdom, riches, power,  
Honor and strength and glory nigh,  
Crown Him in that glad hour,  
They sang of joys that never die,  
Their everlasting dower;  
God wipes the tears from every eye,  
And makes the desert flower!*

*Time is not reckoned there by years,  
The poor need no more pension,  
Celestial music in their ears,  
Beyond all comprehension;  
No more they know of grief or fears,  
But hail the Lord's ascension  
Into the air when Christ appears  
At the great royal convention!*

—Detroit, Mich.

all these things shall be accomplished. One of the most subtle and misleading paths to error is the method of taking a verse out of its setting. In Luke 21:31-33 Jesus says, "Even so, when ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, this generation (evidently the generation then living when they see these things coming to pass) shall not pass away till all things be accomplished." And in that same connection: "When these things begin to come to pass, look up and lift up your heads; because your redemption draweth nigh."

Some people who say the early Christians taught that Jesus would come during their lifetime use this verse: "For this we say unto you by the word of the Lord, that we that are alive that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we that are alive that are left, shall together with them be caught up in the clouds to meet the Lord in the air, and so shall we be ever with the Lord." (I Thess. 4:15-17. R. V.) It is concluded Paul thought he would be alive, when he said, "WE that are alive and are left"—but he does not assert nor teach that he would be alive at the Rapture or Second Coming. He may at that period of his life have hoped he would be, but that, even, is different from teaching it. Neither Christ nor any other N. T. writer teaches it.

It has been stated that the immediateness or imminence of these events was to the early church one of the essential elements in their hope. That cannot be true. The "possibility" of His return soon, was an element to keep them watchful and careful, yet their hope was alive and burning whether He waited and delayed, or should immediately appear. Let us notice how John plainly tells Peter, the leader of the apostolic group, that Christ would not come in Peter's lifetime, tells Peter how he would die, that he would live to be an old man, and that consequently the Lord's coming necessarily could not occur until Peter had grown old and died (John 20:18, 19): also, when John knew that some had inferred from the words of the Lord Jesus to him that John at least would live until the second coming of Christ, John flatly told them they mistook Jesus' words, and that He had never said at all, nor implied that He would return even in the life time of the Apostle John, though he outlived all the rest of the Apostles. So we see that not only is "every page of the New Testament not alive with the belief and teaching that Christ was to come dur-

(Continued on opposite page)



# OUR HEAVENLY FRIEND

George Muller

FOR this thing I besought the Lord thrice." So we should spread our matters before God, speaking to Him about everything, not merely about great trials but even about little trials, little difficulties. This Friend we have in heaven, whose delight it is to bless us, and who takes pleasure in helping every one of His children. Oh the blessedness increasingly to become conscious of the friendship of our heavenly Friend, and of communing with Him every day, and more or less all the day long!

Now we hear the answer: "My grace is sufficient for thee." That means, "Thou art My child, and this implies that all My dealings with thee are the very best dealings that can be, and that thou hast in heaven a Friend who will never leave nor forsake thee. Thou hast Me as thy helper at all times and under all difficulties, and if thou wilt make good use of what thou hast obtained through faith in the Lord Jesus, thou wilt continually have opportunities to glorify Me whatever thy difficulties and trials may be."

If we enter into what it means to be a partaker of grace, we shall at all times and under all circumstances be perfectly satisfied with God's dealings with us. Whether joy or sorrow, sickness or health, prosperity or adversity, everything without one single exception, is under the ordering of God and the management of God.

And that is the great object of our life being continued to us after our conversion, that every hour of the day we may glorify God in the position and circumstances in which He has been pleased to place us. And the result will be this—peace and joy all the day long—the cup will be running over, the joys of heaven in a goodly measure will be brought into the soul even now while yet in the body.

And then the word, "For when I am weak, then am I strong." Our very weakness gives opportunity for the power of the Lord Jesus Christ to be manifested. That blessed One never leaves and never forsakes us; the greater our weakness, the nearer He is to manifest His strength; the greater our necessities, the more have we ground to rely on it, that His help is near, that He is not far off, that He will prove Himself still as our Friend. Oh! what peace, and comfort this gives to the heart!

And this has been my experience for more than seventy years; the greater the trial, the greater the difficulty, the nearer the help of the Lord. Again and again I have been in the greatest difficulty, but

never forsaken of my precious Lord. Often the appearance was as if I must be overwhelmed, but it never came to it, and it never will come to it, because the precious Lord Jesus Christ never forsakes His people; the more they need help, the nearer is His help.

**MORE PRAYER, MORE FAITH,  
MORE EXERCISE OF PATIENCE, WILL  
BRING THE BLESSING.**

And as to the future, if yet other trials must come, other difficulties our business is to have the eye fixed on the Lord Jesus—He remains our helper, He remains our Lord. He will never leave us, never forsake us. Therefore **OUR BUSINESS IS JUST TO POUR OUT OUR HEARTS BEFORE HIM, AND HELP IN HIS OWN TIME AND WAY IS SURE TO COME.**

—Selected.

## Remember The Living

Bella Gray

*Don't wait till loved ones die  
To speak a kindly word.  
Remember, in the coffin  
Not a word of praise is heard.  
Don't wait till eyes are closed  
And then your tear drops shed;  
Show now the love you have for them  
And not when they are dead.  
Don't wait till heart is still  
Too late to show your love;  
When pulse has ceased to beat  
The soul has gone above.  
Don't wait till life is over  
And then with heart that's sore  
In bitter anguish and remorse,  
Just wish you had done more.  
If you love them, let them know it,  
Speak a word of praise and cheer;  
Say it now, not at the coffin.  
When your voice they cannot hear.  
Far better give a little flower  
If just one blossom red;  
Than put them on the coffin  
When friends are lying dead.*

—Selected.

## The Second Coming Of Christ

(Continued from opposite page)

ing the lifetime of the Apostles, but that it was not even taught once.

It has been said that this teaching did not originate with the Christians, but with the Jews because it corresponds in "spirit and phraseology" with apocalyptic writings. But the easy explanation of any sim-

ilarities that may be discovered is, that the writers of these apocalypses were themselves saturated with the same, therefore there must be similarities of thought and expression between the teachings of Christ and the apostles and those of these apocalyptic writings. Let anyone take Christ's words and the Book of Revelation and other O. T. prophecies and consult a good book of O. T. prophetic statements.\* Surely Christ and the Apostles were full of Old Testament conceptions, and their teachings were built upon O. T. teachings. But not in any case were their teachings built upon the teachings of the extra-Biblical apocalyptic writings. True, the Messianic expectation did not "originate with the Christians;" but it did originate with those men who spake from God, being moved by the Holy Ghost. In a sense, since it originated with God, the Holy Ghost, it came from the Jewish O. T. Scriptures, which is nothing against it. These "Jewish Ideas" were also given by inspiration of God. Jesus Himself was of "Jewish origin." Salvation itself is of Jewish origin.

The enemies of this doctrine may challenge one to set a date, and see if He comes. We believe no honest, intelligent Bible Student would even try to discover the date, let alone set one. "It is not for you to know the times or seasons which the Father hath set within His own authority." In fact we contend very earnestly against the folly of date setting. Any attempt at it is disobedience to the revealed will of God.

Many and varied are the weapons hurled against this glorious truth, but they become dull and ineffective upon contact. There is no need to bring further proof of the Doctrine of Christ's sure return. Peter foresaw plainly in his day that there would be opposition to it, for he said, "This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere minds by way of remembrance, that ye should remember the words which were spoken before by the holy prophets and the commandment of the Lord and Savior through your Apostles: knowing this first, that in the last days mockers shall come with mockery, walking after their own lust, and saying, "Where is the promise of His coming?" For from the day that the fathers fell asleep, all things continue as they were from the beginning." (R. V.)

Bible Doctrine Class, Beulah College.

\* Ezekiel 1, Revelation Ch. 4, 5. Ezekiel 83, Revelation 13:14, 15. Ezekiel 3:3, Revelation 10:10. Ezekiel 9. Revelation 7. Ezekiel 10, Revelation 8, 9-5.

Why wait until you're dead to go to church?



## Foreign Missions

### Airgrams For Sikalongo

September-October

Anna M. Eyster

**E**VANGELISTIC MEETINGS—We had been expecting Mafula, the evangelist from Macha, for some time, and on the 13th he arrived. Ten days meetings were held. He brought very good messages, but we were sorry that part of the time he was down with flu and fever. God raised him up, and the Lord used others in bringing home the truth to hearts. Quite a number of school boys received definite help, and some of the village children sought the Lord. For this we do thank the Lord, but we would like to have seen salvation reach the outsiders.

Some of the nuggets of truth are as follows: "If we confess all our sins, everything which is sin, we shall not want to return to those things."

"Make straight the path so God can enter. What must you do? Repent."

"I am glad that the Lord is healer of both soul and body. It is more important that our soul is well; for we are strangers here and when we leave this earth we shall be forever with the Lord."

**ILLNESSES**—Epidemics continue to rage in different villages, taking a heavy toll on small children. A number of schools are closed.

Teacher Davison Mukonka from an outstation lost their infant son after a very short illness. We missionaries, the Deacon, and teachers were over to the village of the grandparents where Maria, the wife and mother, was staying, to express our sympathy and have a short service.

Different ones of our boarders have been down with measles and kaffir pox, but we do thank the Lord that the cases have not been severe. Mafula's son, Daniel, said: "The reason for this is because of God's care and protection over us as Christians."

Masopo, a leading headman in our District, and one of Chief Singani's councillors, passed away very suddenly October 21. We have the assurance that this old man passed to be with his Saviour whom he had accepted a few weeks previously when Deacon Peter was holding meetings there. One of the Africans said: "God opened the gate of heaven and he entered." We missionaries and Mafula left after prayer meeting as soon as I could leave my classes at school. We found that Masopo had been already buried and they were about finished filling in the grave, and removing all the extra soil. Although Preacher-Teacher Harrison had had a serv-

ice before our arrival, we again gathered around the grave and met with the mourners in a message and prayer. We have lost a man who was keenly interested in his people and a friend of missions. May the Lord raise up others.

Evangelist Samuel Muunda's family had been very ill with measles and whooping cough. We thank the Lord their lives were spared.

Steleki was blessed with a new daughter. Soon after his little girl, Lila, took down with measles. Complications set in; he took her to Choma Hospital; but the Lord called her. Please pray for the sorrowing family; for the wife who is not at all strong.

**MISCELLANEOUS**—Ruth Mann came home from Boarding School for ten days, well and happy, having gained five pounds in the few weeks.

The weather has been unbearably hot, devitalizing each of us. We need to claim, "As thy days, so shall thy strength be."

Bro. Mann attended an educational meeting in Choma where he was granted the privilege of opening five new outstations. Please pray for spirit filled teachers.

Joshua, who lost his wife some time ago, has been looking for a Christian "helpmeet." Odds seem to be against him. He needs *special prayer* at this crisis that he will not take a heathen wife, a wife of his deceased brother.

On October 5 we were visited by the Veterinary Officer who had been touring the Valley and Plateau to survey tsetse conditions. He spoke more hopefully of our District. The following day the Doctor and Policeman were out.

**VISIT OF BRO. AND SR. BRUBAKER**—Bro. and Sr. Mann and Sr. Eyster met Bro. Brubaker's and Sr. A. Engle in Choma, September 28. Sr. Engle, not feeling equal to the trip, remained. The Lord blessed in the services at Macha over the week-end. We returned on Monday to Sikalongo. Bro. Eyster's and Sr. Lehman brought Bro. Brubaker's over on the 12th, Sr. Elizabeth Engle remaining with her Aunt at Macha.

We do thank the Lord for Christian fellowship and the inspiration of these few days together. Our attendance here was much smaller than usual due to illness. Nine were baptized. Bro. Brubaker visited two outstations and was at the induction of our new Christian Service League members. May the Lord bless our Superintendent and wife.

Thanks to Bro. Charlton, news is coming to you by airgraph. Pray.

### Witnessing In Jerusalem

Mrs. Allen Buckwalter

**O**NE evening a group of young men from our Christian community met with us on our front veranda and together we formed the Barjora Gospel team. "Ye shall be witnesses unto me in Jerusalem" rang in our ears. Because of this we pledged an evening a week for village evangelization and purposed under the blessing of God to put forth a special effort during these summer months to make the Lord Jesus Christ known in our immediate vicinity.

With this in view we held ten meetings during the summer months and contacted over fourteen hundred people. Only once was a meeting place duplicated, although many requests have come to return. All of our meetings were held in villages within walking distance. The farthest being about two miles away.

It wasn't hard to gain the interest of our audiences. They listened attentively to our Christian bhajans (songs) sung to the accompaniment of the piano accordion. Then they watched amazed as illustrated messages were presented by stereopticon slides. "The Good Samaritan," "The Prodigal Son," "The Conversion of an Indian Gentleman" told in story form, and other related Gospel messages literally showed Hindus and Mohammedans alike the plan of salvation, while the young men of our group took turns in giving evangelistic messages.

Some interesting things happened, of course. One night we were driven in because of rain. Instead of the crowd scattering, with one accord they urged us to move to a nearby shelter so that they might hear the message. There was unusual response that night. A real sincerity seemed to characterize the questions which were freely asked after the evangelist had urged them to believe on the Lord Jesus Christ. In spite of crowded quarters inside and women and children vieing for a view over or through holes in the grass wall, everyone was unbelievably quiet, and the Spirit of God was very manifest in our midst.

Then there was the time when a large wedding party swelled the crowd. Dressed in gaudily colored garments and being in an exceptionally festive mood, they and the hot, sticky night combined with myriads of insects made the group a little hard to handle.

One night by request we had a temperance meeting in a certain village and our preacher stressed the importance of a pure life. Next day we heard that a nearby wealthy neighbor, a man of questionable habits, had taken offense thinking that the meeting had been meant personally for him!



Our last meeting was held by invitation in the outer courtyard of a wealthy Mohammedan a mile and a half east of here. He was most particular where the lantern should be placed, for his wives (he has several as his religion allows him up to four if he can support them) and children had to watch through holes and peep from behind doorways and curtains. We had just started with the message when it started to rain. Nearby was a large open shed and some wanted to continue the meeting there, but our host was firm. He wanted his women to see and hear everything too. So we waited until the rain had ceased, then moved out to the open again and continued. We pray that the truth of God's word may have penetrated these hearts, and that they have received a vision of Himself. After the service our host served the Gospel Team group with tea and India sweetmeats and urged us to return again.

In most cases we find a very warm response on the part of the people. Many are unlearned and ignorant of Jesus Christ. To them He is but the Christian's god! It is our privilege to tell them of Him and His power to save to the uttermost all who come to the Father by Him.

Now that the cooler weather is nearing we hope to go farther afield. We have recently added the "Life of Christ" to our series of pictures and pray that they will be made a great blessing. Help us to pray that the visualization of Jesus' suffering and death on the cross followed by His resurrection from the grave may work a miracle of grace in these sin-blinded hearts. May Christ be lifted up so that He will lift these "other sheep" to Himself.

Pray for our Barjora Gospel Team.

—Barjora, India.

### From Recent Letters

Here are some interesting excerpts from recent letters written by our co-laborers in Saharsa and Madhipura.

On Sept. 22nd. Bro. Charles Engle writes:

"This finds me about as usual. The Echo and Clarion both arrived here just a day apart. No other late news from home. I was over to Saharsa on Thursday to help A. D. M. Dick celebrate his birthday.

"The M.R.C.I. (Mennonite Relief Committee of India) want me to take a turn at the job in November again for a couple of weeks. (About ten miles south of Calcutta.) The M.R.C.I. meeting will be held in Hyderabad, perhaps about Oct. 6th and 7th. I have had nothing but a tentative intimation. However pray with me to know the Lord's will in the matter."

Sr. Gayman writes on Sept. 22nd:

"I heard you had flu. I am sorry. I

am feeling better but am not yet normal, but as long as I can eat I don't complain. My work never gets less. Grind, husk and pound is the order of the day. (Note: The grains have to be prepared for the daily consumption of the girls in the orphanage. Sr. Gayman sees to all of this in conjunction with all her regular work.) Today I have people working in the gardens and godoms (storerooms). One woman is boiling dhan. The cook-girls are parching grains for grinding. Pheobe and Rhoda are grinding. Anugrah is doing all manner of little things. Just now the eleven year olds are cutting grass and sweeping. The older girls are husking rice. To see that everyone is at her job is my job—and what a job it is! School at 10:30 is always a relief.

"It is raining again. There is not much water falling but just enough that things do not dry. We have had a wonderful season and should have a good rice crop.

"Baby Ruth is getting sweeter every day. She will be a year old on the 30th. She takes steps alone but does not walk. Anugrah is trying so hard to make her walk by the time of her birthday."

Sr. Leora Yoder writes:

"Bro. Dick's birthday came on Tuesday. Sr. Dick had quite a dinner that evening—roast chicken, etc. Bro. Dick gave sweetmeats to the widows, girls' orphanage and all the tola folks. He received about fifty malas, I think (flower garlands).

"Our Supt. of Police has been transferred, leaving last Sat. the 16th. On Friday there was a tea-party in his honor. The new S. P. is an Englishman, Mr. Pearsons.

"We all have been very busy with the pressure of many duties . . . I have been very busy in the dispensary. I had the fifth abnormal maternity case of this year there recently. There are quite a few folks living at the dispensary (out patients who come from a distance). In this cool, windy and rainy weather they have hard times. One young man, poor and helpless about died but pulled through. Now an old man is lying there. He is too weak to care for himself. . . . A young man was brought here two days ago who had apparently been bitten by a snake. After five hours of "jhar-phooking" (pow-wow-ing) they brought him here unconscious. He died within half an hour."

Sr. Leora Yoder writes Oct. 4th:

"There are such crowds at the dispensary daily, and they are so impatient to be served first. Naomi (one of the helpers) often asks, 'What's this—a fish market?' The noise is sometimes enough to make one distracted. . . . An old man died at the dispensary last week. I had been cooking things for him and feeding him myself. At 8 p. m. I fed him and at 10 p. m. I found him gone. Graybill helped me tie him up in a chattai

(mat) and carry him into the dispensary for the night so that the dogs and jackals wouldn't carry him off. The next day the Mohammedans came and buried him.

"Sr. Gayman had a birthday party Saturday for five or six of her smaller children whose birthdays were either last week or this week.

"We had a nice S. S. program on the 17th.—World's S. S. program. Did you have it too?"

—Leoda Buckwalter.

### My Name Is Doubt

**M**y name is Doubt! I walk the earth with soundless footsteps. I steal in unawares. I speak in whispers. I make people afraid.

I paralyze the strong arm of business and blur the clear vision of the seer.

I enter the house of God, and, using the preacher's voice, I speak words which dim the lamp of hope.

I cause good friends to eye each other askance, and listen, furtively at closed doors.

I creep in as the companion of sorrow and pain, persuading the soul to distrust the safest moorings.

I cause the tired pilgrim to throw away his staff and the hungry man to refrain from eating.

I stand beside the couch of the one who is dying, and weaving black shadows, cause them to float above his head.

I give to the voice of truth an uncertain sound, and cause those who dwell in the temple of faith to distrust its foundations.

I visit new-made graves and make those who have just said good-bye to departed love to feel that a better day will never dawn.

I have two sisters who go about clothed in the garb of night. The name of one is Despair; the other's name is Unbelief. They never smile. I always go before them—they never advance until I beckon.

I have the serpent's breath and the eagle's wing. I am swift and deadly.

I feed on the choicest possessions of life. I am the supreme wrecker of precious things.

My name is Doubt!—*Herald of Life.*

The great need in the work of God today is men and women who are not afraid to preach and live their God-given convictions. We need folks with consistent lives—living examples. Holy men and women of God in Bible times told the people of their sins, and admonished them to turn from their wicked ways unto the true and living God, that they might escape the awful wrath that is coming. God has commanded the watchmen to show His people their transgressions.



## OUR SUNDAY SCHOOLS

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### The Prayer Life Of A Sunday School Teacher

Gladys Hull

PAUL urged the Christians of Thessalonica to pray without ceasing. He didn't mean they should spend all their day in a closet of prayer because they had work to do. But whenever an emergency arises or whatever perplexities vex us, we should confer with Christ. We are in constant need of prayer. Jesus said, "Watch and pray, that ye enter not into temptation." Prayer shows the soul the dignity and greatness of life and stands a barrier between the soul and evil. Prayer should be an attitude of our minds, so we can be ready to commune with Him at any time, without any notice. Once, this instinct of communion is implanted, it doesn't need any words of expression. The prayer habit is the only ground in which ceaseless prayer takes root. Prayer transfigures our lives. We have all seen troubled faces become peaceful through prayer. People whose bodies drooped with a load of trouble, have walked from the place of prayer erect and courageous. This teaches us, that a life of prayer may result in transformation within us. We are to trust and obey, and we will be able to hear Him in faith, and follow Him through. Prayer is the channel through which we receive power to stand by Christ when tempted. Prayer is our one way of keeping close to the Master. Prayer is the teacher's drill. It helps to know how to act, when actual danger comes. We are warned to watch and pray. To be Sunday School teachers, we must give intercessory prayers, for the ones in our class. Having faith, results will be, co-operation in fellowship, thought, life, and service in our class. If we want to become a great teacher, we must try Jesus' way. That is intercessory prayer. Jesus was so close to God, that some times, he was unconscious of his disciples presence. so real was God's presence to him. He prayed for his disciples and wanted them to learn to share with others. that most intimate communion with the One, who is closer than breathing, always here never beyond call. He left them trustfully in the hand of God with confidence, that all would be well. Jesus' example should give us all the proof we need, that intercessory prayer must be a powerful and divinely chosen instrument for bringing things to pass. There is one permanent connection between the doorbell and the source of

power that will make it ring. Yet, it does not ring until the circuit is closed. Our intercessory prayers are like pushing the button that closes the circuit. Through our prayers the second connection is made and the power actuates the life that before was unresponsive. Intercessory prayer makes contacts, closes circuits, opens channels through which the Father can work to bless and strengthen others. Jesus said, "The kingdom of heaven was like leaven in a loaf of bread." A small amount permeates and changes the whole loaf. The question has been asked, why do you bother to pray? The girl answer-

### Fourth Quarter, Sunday School Lessons Reviewed

#### The Blind Man Sees

Fannie E. Davidson

I

*A blind man finds in Jesus, sight,  
And henceforth follows this great light.*

II

*He meets temptation with the Word,  
And trusts Him as the little bird.*

III

*To compromise is not his way,  
When duty calls he will obey.*

IV

*He prays in faith and earnestness,  
And lives in truth and righteousness,*

V

*And finds that Jesus satisfies,  
When every carnal longing dies.*

VI

*He has a passion for the lost,  
Since Christ for all men paid the cost.*

VII

*He learns to love his enemy,  
To live in peace and harmony.*

VIII

*To his dear country he is true,  
He keeps it's laws and pays his dues.*

IX

*And gladly works to earn his bread,  
With God as partner, gets ahead.*

X

*He dearly loves the brotherhood,  
And plies his talents for their good.*

XI

*His children have a Christian home,  
From love divine, they will not roam.*

XII

*And, Spirit filled, he walks with God,  
And bears rich fruit as on he trods.*

XIII

*So thankful Jesus came to earth,  
That he might know a second birth.*

—Garrett, Ind.

ed, "I pray to add the sum total of good in the world. I add my small prayer to the great volume of prayer which other Christians send up and it changes me for the better," and "faith will change the world." Prayer is a good tool to mold character. It is natural for us to pray, when trouble comes along. People who neglect prayer are driven to it in time of crisis. We teachers are not satisfied with ourselves. We want to become our best self. But how? We do the best we can, but we have a lingering sense of defeat. The teacher can explain, emphasize, give stories and yet, when the bell rings and the class is over, there seems to be such a feeble ripple, here and there upon the vast ocean tide of ignorance. We wish to be better teachers. We say, "How may I become my best self?" The Gospel of John holds the key. As many as received him to them, gave he the power to believe on his name. The word (power) is our ability to put the lesson over to our class. As power sent along great cables strung from tower to tower must be tapped and transformed, in order to serve each home, so must the power from God, be channeled to each of us, in order to be useful power. It takes time, to be our best self. Jesus works through prayer. We teachers need to pray. We have a great responsibility. We stand between God and our pupils, as light and example. We must keep ourselves humble. During prayer, our heads should be bowed and eyes closed. In this way, we can keep a vision of Jesus before our mind, and can co-operate in thought, with the one praying, with the result of being a more united body, which will eventually, have its effect on our pupils.

### Spiritualizing The School

Rev. Roy Swim

THE SUNDAY SCHOOL is a spiritual adventure by which it is hoped and believed that children and youth in their impressionable years, as well as adults of more mature years, will be led to a personal experience of the grace of God through Christ and established in Christian faith and character. It is a school, and therefore should be educative in its aims and procedures.

It is, moreover, concerned with the teaching of religion (insofar as religion can be taught); and therefore its curriculum should be based squarely upon the supreme Book of our faith—the Holy Bible. But to teach the Bible, and teach it well, is not to discharge fully the responsibility which rests upon the Sunday school. For there is no escaping this fact that Bible knowledge is not an end in itself (sometimes we teach as though it were); it is rather, a means to this great-



er end—the personal salvation of those who learn.

### *A Spiritual Sunday School*

What constitutes a spiritual Sunday school? That question is absolutely fundamental.

The persons in the Sunday school who hold the key to the school's ultimate spiritual success are the teachers. For children at least, the teacher is the school. Their loyalties are directed toward him rather than toward the class or the school itself. But even in the adult class, no matter how effectively organized, no one is in a position of influence comparable to the teacher. It is his business to be informed with Bible truth so that logic and consistency may characterize his teaching. Only thus will the teacher of adults, youth and intermediates be able to command the intellectual respect of those he teaches.

But a teacher might have a grasp of truth, aptitude for teaching, a knowledge of teaching technique, "a way with the children," and so forth, and yet be lacking in the one thing needful—a passion to lead persons to Jesus Christ as Lord and Master of their lives.

If in the selection of Sunday school teachers we must choose between training and passion, then let us by all means choose teachers with a soul passion for the lost. Passion gives power, while training gives direction. Possessed of both, a teacher may go far in the glorious task of leading the lost to Christ and building the structure of the kingdom.

Such a teacher will not shun the task of prayer for the salvation of his pupils; realizing, as S. D. Gordon has said, that no one can do anything for another until he first of all has prayed for him. After he has prayed, there are many things that he can do, but until he has prayed, there is nothing he can do except pray. Prayer will inform his teaching with the moving unction of the Spirit. Prayer will open channels through which God can deal directly with the hearts of his pupils. Prayer will produce an atmosphere of mutual confidence in which vital work for the kingdom may be done.

But a passion for the lost will reveal itself in other ways than simply in the intensification of the teacher's prayer life. It will make him, as J. H. Jowett has expressed it, a "watcher for souls." Jesus used the expression "fishers of men" to characterize the attitude of His followers toward the lost. No school can be genuinely spiritual that does not have at least a majority of its teachers of this type.

But the spirituality of the school is dependent equally upon the character of its departmental and general leadership. Its

departmental supervisors must be alert constantly to stimulate the teachers to spiritual devotion. In departmental conferences the spiritual objectives must be kept foremost. But it is particularly in the opening worship period that the sense of God's presence must become pronounced.

There are devices that create a disposition to worship and that make it easy for children to apprehend the presence of God; and the use of such devices is thoroughly justified. But such devices cannot enable the pupils to realize God's presence unless He is truly *there*; unless supervisors and teachers are living in intimate touch with Him; unless they themselves are open channels through which He may flow unhindered. This period of worship is the particular responsibility of the supervisor; and he should use it to the full to help bring children face to face with God.

What in the younger departments is in the hands of supervisors, in the adult school is the responsibility of the superintendent. The school frequently is made or broken by its opening exercises. Too many times the opening period resembles a rotary club pep meeting rather than a serious attempt to draw nigh to God. Our efforts to keep programs lively and to stay out of ruts have driven us often to weird extremes.

We should have the utmost sympathy with every effort to keep our opening exercises fresh and appealing; but we must realize that freshness and appeal can be achieved without the sacrifice of the fine values of reverence and worship, without which everything else we do must be poor indeed. Careful, thoughtful, prayerful planning will point the way to the golden mean which should be observed between the extremes on either hand.

### *Spirituality a Personal Matter*

We must discover that spirituality is not a commodity that can be injected into a Sunday school program. It is not something more that we can do together and that we are not now doing. Spirituality is certainly not a pose which can be assumed at will, as one may don a garment. Indeed, it is not basically a corporate thing at all, but an individual and personal matter. A Sunday school is spiritual if its guiding personalities are spiritual. Its program is a spiritual program if those who plan it and carry it into effect are spiritual in their inner attitude and their outlooks. It is not to be achieved by formulating a pious determination that it shall be so, as though one were to say, "Go to, I will be spiritual." Rather, spirituality is a by-product of certain attitudes and activities in one's life. If a Christian, be he superintendent, supervisor, or teacher, will live daily in the

presence of Christ, much in prayer, moved deeply by a love of the Word and a growing hunger to see others won to Christ, he will be spiritually minded.

There is a so-called religious attitude which imagines that such practices are the equivalent of spirituality; whereas, in fact, they may be a disguise to conceal the utter absence of it. An attitude that reeks with obvious piety, acutely conscious of itself; that "smells of the sanctuary," is properly discounted, especially by children and youth. They can detect smugness and mere religious cant with almost unerring instinct, and will resent it heartily. Nothing goes in this realm but utter sincerity, absolute honesty, a total absence of make-believe.

### *How May Spirituality Be Cultivated?*

There are measures which may be employed to meet the issue of spirituality or of its lack; measures which every officer and teacher in our schools should invoke regularly. One such measure is regular, habitual prayer; that is, as Brother Lawrence has put it, "the practice of the presence of God." If we would be spiritually minded, we must be prayerful.

It is equally important that we begin to do something for others in hope of winning them to the Lord Jesus. As one carries forward this practice, the passion for it will grow in the soul; and as one comes to achieve some success in leading others to Christ, the sheer joy of soul-winning will warm the heart to a mighty fervency. A study of Jesus' example in soul-winning, especially as the Gospel of John records it, will be an effective stimulus to this holy business in our lives.

Organized seasons of prayer will be a real help to the development of this growing concern for the lost. Every one of us needs to be stirred, for the tendency of us all is to settle down into an attitude of complacency.

—*The Children's Worker.*

It may be true that God speaks to men through the storm and by His mighty works of nature—yet somehow I am prone to believe that those who hear Him most often, are those who in the quietness and stillness of a life of prayer and worship, actually get alone with Him, where they can hear the "Voice of the Lord in the quietness of devotion and worship." We worship Him in quietness, then wait upon His leading, and then we are ready to work for Him.

A man has deprived himself of the best there is in the world who has deprived himself of this . . . a knowledge of the Word of God—*Wilson.*



# GRACIOUS WORDS

P. J. Wiebe

"And all bare him witness, and wondered at the *gracious words* which proceeded out of his mouth." Luke 4:22.

**I**N a number of passages in the Bible we find instructions concerning the words that we are to use. We would enjoy our Christian life more and would be more fruitful in God's service, if we would heed the instructions of God's word and use "gracious words."

If we could only realize how it sounds when we use words that are not gracious, I wonder if we would not be more careful in our talk. Not only should our words be gracious, but even the tone of voice and the expression of our face should indicate that we are followers of the meek and lowly Jesus. O how much woe and misery, how much heart ache, how many tears are shed because we do not use gracious words. Not only so, but how many souls are being discouraged, how many go back into sin, and how much harm is done to the cause of Christ because of our carelessness in talk. If we could realize the amount of damage that we are doing, should it not cause us to stop and think and ask God to help us to be more careful in our conversation? Christ is our example, and if He used gracious words, we can too. It may be that some of us will have to come to God and acknowledge our shortcoming along that line and ask Him to help us to be more careful in what we say.

Some people want to justify themselves in what they say because it is true. Yes, it may be true, but was it necessary for you to say it at all? And did you say it in love? Paul says that we shall speak the truth in love. (Eph. 4:15.) Moreover our conversation is to be such that it may minister grace to the hearers. (Eph. 4:29.) It will do that if we use gracious words.

We should remember that it is a trait of carnality to be careless in our conversation. And if we claim to be a spiritual people, we should put off all those things that belong to carnality. Moreover it will be detrimental to our spiritual growth if we use expressions that are not gracious. It will be very difficult to convince people that we love them, if we use harsh expressions, or indicate by our tone of voice, or by the look on our face that carnality is still reigning in us.

Are you concerned about the salvation of your children, and your neighbor's children? Do you want the church to grow? Are you desirous that the cause of Christ should prosper? Do you pray "Thy Kingdom Come"? If you are concerned about all these things, then use gracious words. You will be surprised

how much better you feel, and how much better people feel toward you, and how much more good you can do, if you always speak in a kind tone of voice and eliminate all harsh expressions. It is true, sometimes it becomes necessary to admonish our brethren and sisters. But Paul says we shall do it in the spirit of meekness. (Gal. 6:1.) And how much more effective it is, and how much easier on us, if we heed the admonition of the apostle.

It is true, that by nature many of us do not have the ability to use gracious words, or to speak in a kindly tone at all times. However, God can supply that need. If we realize we come short along this line, let us come to God just as we are and ask Him to help us, and I am sure He will, if we come in faith believing. If we always observe the golden rule, it will be a great help to us along this line.

"Speak gently, it is better far  
To rule by love, than fear;

Speak gently, let no harsh words  
mar

The good we may do here."

Petersburg, Ont.—

## The Prevailing Prayer

**M**R. MOODY once told me this story after the incident occurred. He went over to London in 1872, when his church lay in ashes, and while his new church in Chicago was building, not in order to preach, but to hear others who, he thought, could preach better than he. One Sunday he was prevailed upon to preach. "I never had such a hard time preaching in my life. Everything was perfectly dead. I said to myself as I tried to preach, 'What a fool I was to consent to preach. I came here to listen, and here I am preaching.' As I drew towards the end of my sermon, I felt a sense of relief that I would be through in a few minutes. Then," he said, "the awful thought came to me. 'You have got to do it again tonight.' I tried to get out of my night meeting, but I could not. I had promised to preach that night, and I must keep my word.

"I went back to preach that night. The building was packed with people. There was a new atmosphere. The powers of an unseen world seemed to have fallen upon the audience. As I drew towards the close, I became emboldened to give out an invitation; so when I finished my sermon I said, 'If there is a man or woman here who will tonight accept Jesus Christ, please stand up.' About five hundred people arose to their feet. I thought there must be some mistake, and I asked the people to be seated. Then I repeated the invitation in a

stronger form and they all arose again. Again I asked them to be seated, still thinking there must be some mistake. 'Now,' I said, 'If there are any of you who really mean to accept Christ tonight, please pass into the vestry and your pastor and I will meet you there.' They commenced to stream in through the two doors. I said, 'Mr. L., who are these people?' He said, 'Don't know.' 'Are they Christians?' 'Not so far as I know.'

"We went into the vestry and I stood up and gave out a stronger invitation, and I asked all that really meant to accept Christ then and there to stand up. They all arose, about five hundred of them. I asked them to be seated again. I still thought there must be some mistake, so I said, 'I am going to leave London tomorrow for Dublin, but your pastor will be here tomorrow night. If you really mean it, come back and meet him.' I went to Dublin. No sooner had I got there than I received a telegram from Mr. L. It was Tuesday morning and he said, 'There was a bigger crowd out Monday night than Sunday. A great revival has broken out in our church. You must come back and help me.'"

Mr. Moody hurried back to London. There was a revival there that added hundreds of souls to the churches of North London. That was before he came here in 1873 for his great work—his introduction to England.

When he had finished the story I said to him: "Mr. Moody, somebody must have been praying." "Oh," he said, "didn't I tell you that? That is the point of the story. There was a woman in the congregation that morning who had an invalid sister. She went home and said to her, 'Who do you think preached for us this morning?' and her sister guessed all the preachers who were in the habit of exchanging with M. L., and she said, 'No, Mr. Moody from Chicago.' When she said that the invalid turned pale. She said, 'What! Mr. Moody from Chicago? I read about him some time ago in an American paper, and I have been praying God to send him to London and to our church. If I had known he was going to preach this morning, I would have eaten no breakfast. I would have spent the whole time in prayer. Now, sister, go out of the room, lock the door, send me no dinner. No matter who comes, don't let them see me. I am going to spend the whole afternoon and evening in prayer.' And while Mr. Moody stood in the pulpit where all was coldness and death in the morning, that bedridden saint was holding him up in prayer before God. And God, who delights to answer prayer, poured out His Spirit. While the multitude saw Moody, God was looking at that bedridden saint."

—Torrey's *Anecdotes and Illustrations*.

Today's best should be tomorrow's starting point.